

Giving victory to Muslims through Jihād



KŪNŪ RABĀNIYĪN
كونوا ربانيين

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All praise due to Allāh, and may the peace and blessings be upon our prophet Muhammad, his household and his companions, to proceed:

The Dīn of Islām cannot be established in the souls and in the daily lives of the Muslims unless they carry out Jihād in all its forms. The evil of the wrongdoers cannot be stopped without a force that terrifies them, and a Jihād that will break their strength and manpower. And if it wasn't for Jihād, the world would have been corrupted, and Masājid would have been destroyed. The struggle between Haq and Bātil is an ongoing Sunnah [tradition].

The people of bātil have always outnumbered the people of Haq, and it is not possible to defeat them and to stop their evil, in any way other than Jihād. And A lot of people don't submit to the Haq unless there is a force forcing them . And Jihād fī sabili Allāh will continue until the Day of Judgment. As it is the route to dignity and triumph for this Ummah.

And no matter how many barriers they put on it's Path, and how hard the enemies of Islām strive to fight it [i.e. Jihād], and how hard they try to obliterate it's milestones, and how hard they try to harm its people, ban them, lie about them, and throw at them shortcomings and weaknesses, and describing them with extremism, radicalism and terrorism. It won't stop it from rising, and soon it's light will be seen, and its traces will expand, and it will continue as long there is Day and Night, with the honour of an honoured one, or the disgrace of a disgraced one.

And the matter is either victory or martyrdom. Rasūli Allāh ﷺ said:

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَادٌ، عَنْ فَقَادَةٍ، عَنْ مُطَرْفٍ، عَنْ عُفْرَانَ بْنِ حُصَيْنٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَرَانِ طَائِفَةً مِنْ أُمَّتِي يُقَاتِلُونَ عَلَى الْحَقِّ طَاهِرِينَ عَلَى مَنْ تَأْوِهُمْ حَتَّى يُقَاتِلَ آخِرُهُمُ الْمُسِيَّبُ الدَّجَّالُ

"A group of my nation will continue to fight upon the Truth, prevailing over their enemies, until the last one of them fights the false Messīh [ad-Dajjāl]."

This hadīth is in sunan Abū Dawūd transmitted on the authority of Hammād ibn Salamah, from Qatādah, from Muttarif, from 'Imrān ibn Husayn from Rasūli Allāh ﷺ.

In sahīh Muslim it is transmitted from Muhammad ibn Ja'far, who said: Shu'bah narrated to us on the authority of Simāk ibn Harb who heard from Jābir ibn Samurah that Rasūli Allāh ﷺ said:

حَدَّثَنَا مُحَمَّدُ بْنُ الْمَقْتَشِيِّ، وَمُحَمَّدُ بْنُ بَشَّارٍ، قَالَا حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: لَنْ يَبْرُخَ هَذَا الَّذِينَ قَاتَلُوا مُقَاتِلَ عَلَيْهِ عِصَابَةً مِنَ الْمُسْلِمِينَ حَتَّى تُقْوَمَ السَّاعَةُ

"This Dīn will continue to exist, and a group of people from the Muslims will continue to fight for its protection until the Hour is established."

And in sahīh Muslim it is transmitted from Yazīd ibn Habīb, from 'Abd Allāh ibn Shimāsah who heard 'Uqbah ibn 'Amir saying that he heard Rasūli Allāh صلی اللہ علیہ وسلم said:

حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَيْبٍ، حَدَّثَنِي عَنْ شَمَاسَةَ الْمَهْرِيِّ، قَالَ كُنْتُ عَنْدَ مَسْلَمَةَ بْنِ مُخْلَدٍ وَعَنْدَ عَبْدِ اللَّهِ بْنِ عَمْرُو بْنِ الْعَاصِ فَقَالَ عَبْدُ اللَّهِ لَا تَقُومُ السَّاعَةُ إِلَّا عَلَى شَرَارِ الْخَلْقِ هُمْ شُرُّ مِنْ أَهْلِ الْجَاهِلِيَّةِ لَا يَدْعُونَ اللَّهَ بِشَيْءٍ إِلَّا رَدَدَ عَلَيْهِمْ . فَبَيْنَمَا هُمْ عَلَى ذَلِكَ أَقْبَلُ عَقْبَةُ بْنُ عَامِرٍ فَقَالَ لَهُ مَسْلَمَةُ يَا عُقْبَةُ أَسْمَعْ مَا يَقُولُ عَبْدُ اللَّهِ . فَقَالَ عُقْبَةُ هُوَ أَعْلَمُ وَأَمَا أَنَا فَسَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: لَا تَرَالْ عِصَابَةٌ مِنْ أَمَّتِي يُقَاتِلُونَ عَلَى أَمْرِ اللَّهِ فَاهْرِبُنَّ لِعُدُوِّهِمْ لَا يَضُرُّهُمْ مِنْ خَالِفُهُمْ حَتَّى تَأْتِيهِمُ السَّاعَةُ وَهُمْ عَلَى ذَلِكَ

"A group of people from my Ummah will continue to fight in obedience to the Command of Allāh, remaining dominant over their enemies. Those who will oppose them shall not do them any harm. They will remain in this condition until the Hour overtakes them."

One of the signs of the strength of the salaf [pious predecessors] was waging Jihād fī Sabili Allāh. This is the route for the Islāmic ummah to regain its status, dignity and prestige. Any education without the spirit of Jihād and without making the link between the present and the past of this ummah is a weak education, no matter what the efforts and the intentions of its people are.

When the latest generation of Muslims ignored the reason for their dignity, and the base of their strength, Allāh humiliated them and gave control to their enemies over them. And when we give our souls to our Dīn, and return back to our Dīn, and start searching for the reasons behind our predecessors gaining dignity and start acting according to it, and start speaking about it in our communities, victory will be our friend, and dignity will be our slogan!

Nowadays, we see the vigilance of the Umma and resistance against the kufār. The banners of Jihād in Afghanistan, Palestine, Chechnya and the Philippines, and many other places have risen. The ummah has started to realize the goals of Jihād and started to distance itself from the nationalist and ethnic banners, and the banners of fighting for the sake of Turāb [sand] and the tāghūtī and secular regimes. We are waiting for the soon coming victory of Allāh, so the present of this ummah will be connected to its past. And so that the Word of Allāh will be Supreme and Superior and the word of the kufar will be the lowest. So is there anyone ready for Jihād? Is there any call to fight the Stubborn kufār?

One of the biggest betrayals is to see the soldiers of ar-Rahmān and the armies of Imān, fighting the jews & christians from among the Russians and the Americans and you are with those who stay behind, not participating in Jihād with your soul while you have the ability and being greedy on spending on it with your wealth, Allāh Ta'āla said: "O you who have believed, shall I guide you to a transaction that will save you from a painful punishment? [It is that] you believe in Allāh and His Messenger and strive in the cause of Allāh with your wealth and your lives. That is best for you, if you only knew. He will forgive for you your sins and admit you to gardens beneath which rivers flow and pleasant dwellings in gardens of perpetual residence. That is the great attainment. [61:10-12]

And in surat Barāe [at-Taubah], Allāh Ta'ala offered Jannah as a prize for the lives and wealth of the believers, Allāh Ta'ala said: **“Indeed, Allāh has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise. They fight in the cause of Allāh, so they kill and are killed. [It is] a true promise [binding] upon Him in the Torah and the Gospel and the Qur'ān. And who is truer to his covenant than Allāh? So rejoice in your transaction which you have contracted. And it is that which is the great attainment.”** [9:111]

Allāh Ta'ala condemned those who were called to Jihād but stayed behind with the khawālif [women, children, elderly, crippled ones and those who have shar'i excuse], and didn't rush to help their brothers and to defend their honor. Allāh Ta'ala said: **“O you who have believed, what is [the matter] with you that, when you are told to go forth in the cause of Allāh, you adhere heavily to the earth? Are you satisfied with the life of this world rather than the Hereafter? But what is the enjoyment of worldly life compared to the Hereafter except a [very] little.”** [9:38]

And Allāh Ta'ala said: **“So let those fight in the cause of Allāh who sell the life of this world for the Hereafter. And he who fights in the cause of Allāh and is killed or achieves victory - We will bestow upon him a great reward. And what is [the matter] with you that you fight not in the cause of Allāh and [for] the oppressed among men, women, and children who say, "Our Lord, take us out of this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper.”** [4:74-75]

This is a Command by Allāh to carry out Jihād, to raise His Word and to rescue the believers; men and women from the hands of the wrongdoing kufār. The 'Ulamāe have stated with ijmaā' [consensus] that it is a wājib [obligation] to fight the kufār who occupy and attack the land of Muslims. If their harm is successfully repelled by the people who are occupied or invaded, then that is sufficient on the other Muslims. But if the people of the occupied land failed to stop their [kufār] plotting and aggression, then the people from the neighboring countries who are close to the enemy in the occupied land, are obliged to help their brothers and stop the aggression of the kāfirīn. This obligation continues until the enemy is expelled out of the land of Muslims.

Permission from the ruler in such fighting [defending Jihād] is not required, especially when the ruler has betrayed his Dīn, didn't implement the hudud [sharī'ah] of Allāh, and prevented muslims from Jihād. The 'ulamāe have no disagreement that the greatest task on the rulers is to implement the Sharī'ah of Allāh and to fight the kufār [infidels] and the murtadīn [apostates] and to give victory to Islām and Muslims all over the world. If they don't do that, what would then be their task?

The Ummah is in deep need of 'ulamāe al-Haq who will hold the Rulers accountable and refute and speak out against their wrongdoings and the evil of their actions. The Ummah also needs sincere men who exert all the effort and time in fighting the

kufār and deterring their aggression seeking Shahādah [martyrdom] as much as the kufār seek worldly life.

Every person who is killed in this Jihād while rushing towards the enemy and not turning his back is a shahīd fī sabili Allāh Ta'ala. In Sahīh Muslim it's transmitted on the authority of Suhayl ibn Abī Sālih, from his father who heard Abū Hurayra, Rasūli Allāh ﷺ said:

عَنْ أَبِي هَرِيرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا تَعْدُونَ الشَّهِيدَاءِ فِيمَكُمْ؟ قَالُوا: يَا رَسُولَ اللَّهِ مَنْ قُتِلَ فِي سَبِيلِ اللَّهِ فَهُوَ شَهِيدٌ. قَالَ: إِنَّ شَهِيدَاءَ أُمَّتِي إِذَا لَقِلِيلٍ! قَالُوا: فَمَنْ يَا رَسُولَ اللَّهِ؟ قَالَ: مَنْ قُتِلَ فِي سَبِيلِ اللَّهِ فَهُوَ شَهِيدٌ، وَمَنْ مَاتَ فِي سَبِيلِ اللَّهِ فَهُوَ شَهِيدٌ، وَمَنْ مَاتَ فِي الطَّاعُونَ فَهُوَ شَهِيدٌ، وَمَنْ مَاتَ فِي الْبَطْنِ فَهُوَ شَهِيدٌ، وَالغَرِيقُ شَهِيدٌ

"One who is slain in the way of Allāh is a martyr; one who dies in the way of Allāh, is a martyr; one who dies of plague is a martyr; one who dies of cholera is a martyr."

The many authentic narrations of Rasūli Allāh ﷺ show us that Jihād is from the best of deeds, and the people who are performing it, are the best of the people. Rasūli Allāh ﷺ was asked: "What deed could be an equivalent of Jihād fī Sabili Allāh Ta'ala?"

عَنْ أَبِي هَرِيرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ، قَبِيلٌ يَأْتِي رَسُولَ اللَّهِ: مَا يَعْدُ الْجَهَادُ فِي سَبِيلِ اللَّهِ؟ قَالَ: «لَا تَسْتَطِيْعُونَهُ!» فَأَعْدَادُهُ عَلَيْهِ مَرْتَبَتَيْنِ أَوْ ثَلَاثَةَ كُلَّ ذَلِكَ يَقُولُ: «لَا تَسْتَطِيْعُونَهُ!» ثُمَّ قَالَ: «مِثْلُ الْمُجَاهِدِ فِي سَبِيلِ اللَّهِ كَمِثْلِ الصَّانِمِ الْقَانِتِ بِآيَاتِ اللَّهِ لَا يَفْتَرُ: مِنْ صَلَةٍ وَلَا صِيَامٍ حَتَّىٰ يَرْجِعَ الْمُجَاهِدُ فِي سَبِيلِ اللَّهِ

Rasūli Allāh ﷺ answered: "You do not have the strength to do that deed." The narrator said: They repeated the question twice or thrice. Every time he answered: You do not have the strength to do it. When the question was asked for the third time, he said: One who goes out for Jihād is like a person who keeps fasts, stands in prayer [constantly], [obeying] Allāhs [behests contained in] the verses [of the Qur'an], and does not exhibit any lassitude in fasting and prayer until the Mujahid returns from Jihād in the way of Allāh, the Exalted."

This is in Sahīh Muslim, on the authority of Suhayl ibn Abī Sālih who transmitted it from his father who heard it from Abū Hurayrah رضي الله عنه.

And al-Bukhāri transmitted on the authority of Safwān, who heard it from Abū Hurayrah رضي الله عنه, and also in the sahīhayn it is transmitted on the authority of az-Zuhri who said; I heard 'Atāe ibn Yazīd al-Laythī say that he heard Abī Sa'īd al-Khudhrī saying that a person asked Rasūli Allāh ﷺ

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ الزُّهْرِيِّ، عَنْ عَطَاءٍ، بْنِ يَرِيدَ الْلَّيْثِيِّ عَنْ أَبِي سَعِيدٍ، قَالَ: قَالَ رَجُلٌ أَئِي النَّاسِ أَفْضَلُ يَا رَسُولَ اللَّهِ؟ قَالَ: مُؤْمِنٌ يُجَاهِدُ بِنَفْسِهِ وَمَالِهِ فِي سَبِيلِ اللَّهِ! قَالَ ثُمَّ مَنْ؟ قَالَ: ثُمَّ رَجُلٌ مُعْتَزِلٌ فِي شَعْبٍ مِنَ الشَّعَابِ يَعْدِنُ رَبَّهُ وَيَدْعُ النَّاسَ مِنْ شَرِّهِ

"O Rasūli Allāh ﷺ! Who is the best among the people?" Rasūli Allāh ﷺ replied: "A believer who strives his utmost in Allāh's Cause with his life and property." They asked: "Who is next?" He replied: "A believer who stays in one of the mountain paths worshipping Allāh and leaving the people secure from his mischief." And Rasūli Allāh ﷺ said:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الزَّنَادِ، عَنْ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ وَدَدْتُ أَنِّي لَأُقَاتَلَ فِي سَبِيلِ اللَّهِ فَأُقْتَلَ ثُمَّ أَحْيَا ثُمَّ أُقْتَلَ، ثُمَّ أَحْيَا، ثُمَّ أُقْتَلَ، ثُمَّ أَحْيَا». فَكَانَ أَبُو هُرَيْرَةَ يَقُولُهُنَّ ثَلَاثَةَ أَشْهَدُ بِاللَّهِ

"By Him in Whose Hands my life is! I would love to be martyred in Allāh's Cause and come to life and then get, martyred and then come to life and then get martyred and then get resurrected and then get martyred."

Narrated by al-Bukhāri and Muslim on the authority of 'Umārah who said: Abu Zur'ah ibn 'Amr ibn Jarīr who said I heard Abū Hurayrah narrating that Rasūli Allāh عليه وسلم said it.

Narrated from Anas ibn Mālik رضي الله عنه who said: Rasūli Allāh عليه وسلم said:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدَ، حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرُو، حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ حُمَّادٍ، قَالَ سَمِعْتُ أَنَّ مَالِكَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَا مِنْ عَبْدٍ يَمْوَثُ لَهُ عَنْ دُنْلَبَةِ خَيْرٍ، يَسْرُهُ أَنْ يَرْجِعَ إِلَى الدُّنْيَا، وَأَنَّ لَهُ الدُّنْيَا وَمَا فِيهَا، إِلَّا شَهِيدٌ، لِمَا يَرَى مِنْ فَضْلِ الشَّهَادَةِ، فَإِنَّهُ يَسْرُهُ أَنْ يَرْجِعَ إِلَى الدُّنْيَا فَيُقْتَلَ مَرَّةً أُخْرَى

"Nobody who dies and finds good from Allāh [in the Hereafter] would wish to come back to this world even if he were given the whole world and whatever is in it, except the martyr who, on seeing the superiority of martyrdom, would like to come back to the world and get killed again [in Allāh's Cause]."

Transmitted by al-Bukhāri on the authority of Abī Ishāq, from Humayd who heard it from Anas ibn Mālik may Allāh be pleased with him. And it was transmitted by imām Muslim on the authority of Shu'bah, from Qatādah who heard it from Anas ibn Mālik who heard Rasūli Allāh عليه وسلم said it.

The prophet of Allāh Sulaymān ['Alayhi as-Salām] wished to have a lot of sons, so they could become knights fighting *fi sabili Allāh*. And this was mentioned in the *Sahīhayn* [Sahīh al-Bukhāri & Muslim]

And *Jihād fi sabili Allāh* is of two types:

First, is the Offensive *Jihād* which means going after the *kufār* and invading them in their land even if they didn't commit any aggression, so they will all convert to Islām or pay the *Jizyah* humiliated. This is what the *Qurān*, *Sunnah* and the *ijmā'* of the people of knowledge tell us. The only thing that prevents us from doing so is the expected damages due to that, or the weakness or incapability of doing so.

You should check this with the people of knowledge and sincerity and it should not be checked with those who sold the verses of *Qurān* for a cheap price, and not with those who are morally defeated spreading rumors and confusion on earth. And the main goal for this *Jihād* is to make the Word of Allāh supreme, and to give victory to His Dīn and to humiliate al-kufr and its people.

And the second type of Jihād is to ward off the enemy from the land of Muslims. This is considered an obligation by the *ijmāa'*. No one says otherwise except a *Jāhil* [ignorant] or a *munāfiq* [hypocrite]. So it is an obligation in Palestine, Chechnya, Afghanistan, Philippines and many other countries. The countries of *kufr*; America and its allies have conspired to fight *Islām* and Muslims, to kill its leaders, spread corruption among them and impose embargoes on some of their countries. The American president, Bush, has said in a press conference that this is a crusaders campaign.

So this crusader coalition calls for a major confrontation, huge efforts and a general mobilization for a global march. No one is excused from staying behind not confronting it. Everyone should do what he can and according to his ability. A person can fight with his life where needed, another can do it with his wealth and tongue. Rasūli Allāh ﷺ said:

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَادٌ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: جَاهُدُوا الْمُشْرِكِينَ بِمَمْلَكُومْ وَأَنْفَسِكُمْ وَالْسَّيِّكُمْ

"Fight against the mushrikīn with your wealth, your person and your tongues."

Transmitted by Abū Dawūd and an-Nasā'ī on the authority of Hammād who heard it from Humayd who heard it from Anas ibn Mālik from Rasūli Allāh ﷺ.

The least that should be done during this confrontation and crusader war is to make *Du'a* for the believing *Hizb* [party] of Allāh, and His servants the *mujāhidīn*. And being diligent in that. The best time for your prayers to be accepted; are the last third of the night, and when prostrating and between the call for the prayer and the beginning of it. Also, during *Qunūt* in the five prayers, you should ask Allāh for victory for the oppressed believers, and make *dū'ā* against the Jewish occupiers and the Christian aggressors.

Abū Hurayrah رضي الله عنه said:

عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، قَالَ حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، حَدَّثَنَا أَبُو هُرَيْرَةَ، قَالَ وَاللَّهِ لَا قُرْبَى بِكُمْ صَلَاةُ رَسُولِ اللَّهِ عَلَيْهِ وَسَلَّمَ قَالَ فَكَانَ أَبُو هُرَيْرَةَ يَقُولُ فِي الرَّكْعَةِ الْآخِرَةِ مِنْ صَلَاةِ الظَّهَرِ وَصَلَاةِ الْعِشَاءِ الْآخِرَةِ وَصَلَاةِ الصُّبْحِ فَيَدْعُ لِلْمُؤْمِنِينَ وَيَلْعَنُ الْكَافِرِينَ

"No doubt, my *Salāh* is similar to that of Rasūli Allāh ﷺ. Abū Hurayrah used to recite *Qunūt* after saying "Sami'a Allāhu liman hamidah" in the last *rak'a* of ad-Duhr, Ishā' and Fajr Prayers. He would ask Allāh's Forgiveness for the true believers and curse the *kufār*."

Transmitted by al-Bukhāri in his *Sahīh* and also by Imām Muslim, on the authority of Yahya ibn Abī Kathīr, on the authority of Abī Salamah who heard it from Abū Hurayrah رضي الله عنه.

And there is no need for permission from the Ruler for making *Qunūt* during the prayers in the *masājid*, because there is no evidence for that. For example if the Ruler doesn't allow this, then he should not be obeyed because obedience is only in matters of *Ma'rūf* [good], and this [banning of *Qunūt*] is not good at all.

The Ummah is plagued with rulers who don't want to implement the Sharī'ah of Allāh, and they don't allow Jihād fi sabīl Allāh, and stop people from making Qunūt in their five prayers. There are also scholars, who justify such shameful stances of not supporting Islām and Muslims, under the pretext of obedience to the rulers. This is irrelevant now, because the scholars have agreed that obedience should not be in Munkar [evil].

The duty of the scholars is to stand up in the face of falsehood. They should spread the spirit of Jihād, confront the deviation and blow the spirit of Jihād in the Ummah and lead it in raising this banner, and they should hurry to this. They are [the scholars] the inheritors of the prophets, guardians of the Sharī'ah and the most knowledgeable when it comes to the rulings and virtues of Jihād, and the rewards Allāh has prepared for the mujāhidīn. This is the time for sacrifices and support to Muslims and fighting the kāfirīn and crusaders. This is the path that will lead you to martyrdom, the satisfaction of Allāh and His Paradise. This is 'Umāyr ibn al-Humām al-Ansārī, when he heard Rasūl Allāh ﷺ say:

عن أنس رضي الله عنه قال انطلق رسول الله صلى الله عليه وسلم وأصحابه حتى سبقوا المشركون، فقال رسول الله صلى الله عليه وسلم : لا يقمن أحد منكم إلى شيء حتى أكون أنا دونه . فدنا المشركون، فقال رسول الله صلى الله عليه وسلم : "اقموا إلى جنة عرضها السماوات والأرض. قال: يقول عمر بن الحمام الأنصاري رضي الله عنه: يا رسول الله جنة عرضها السماوات والأرض؟ قال: بخ بخ! فقال رسول الله صلى الله عليه وسلم: ما يحملك على قولك بخ بخ. قال: فإنك من أهلهما. فأخرج تمرات من قرنه فجعل يأكل منها، ثم قال: لمن أنا حييت حتى أكل تمراتي هذه إنها لحياة طويلة! فرمى بما كان معه من التمر، ثم قاتلهم حتى قتل

"Get up to enter Paradise which is equal in width to the heavens and the earth." 'Umāyr ibn al-Humām al-Ansārī said: "Ya Rasūlī Allāh, is Paradise equal in extent to the heavens and the earth?" He said: "Yes." 'Umāir said: "My goodness!" Rasūlī Allāh ﷺ asked him: "What prompted you to utter these words [i.e. my goodness!]? He said: Ya Rasūlī Allāh, nothing but the desire that I be among its residents. He said: 'Thou art [surely] among its residents. He took out dates from his bag and began to eat them. Then he said: "If I were to live until I have eaten all these dates of mine, it would be a long life." The narrator said: "He threw away all the dates he had with him. Then he fought the enemies until he was killed."

Transmitted by Muslim in his sahīh, on different ways. On the authority of Hāshim ibn al-Qāsim who said: We heard it from Sulaymān ibn al-Mughīrah, and on the authority of Thabit who heard it from Anas ibn Mālik .. رضي الله عنه

In Sahīh Muslim on the authority of al-'Azīz ibn Abī Hāzim, who heard from his father, on the authority of Ba'djah, that Abū Hurayra رضي الله عنه heard Rasūlī Allāh ﷺ saying:

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيميُّ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ بَعْجَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: مَنْ خَيْرُ مَعَاشِ النَّاسِ لَهُمْ رَجُلٌ مُمْسِكٌ عَنَّا فَرَسِهِ فِي سَبِيلِ اللَّهِ يَطِيرُ عَلَى مَثْنَةِ كَلْمَاءِ كَلَمَا سَمِعَ هَيْعَةً أَوْ فَرْعَةً طَارَ عَلَيْهِ يَبْتَغِي الْقَلْمَلَةَ وَالْمُؤْتَ مَظَانَهُ أَوْ رَجُلٌ فِي غُنْيَةٍ فِي رَأْسِ شَعْفَةٍ أَوْ بَطْنَ وَادٍ مِّنْ هَذِهِ الْأَوْبِيَّةِ يُقْيِمُ الصَّلَاةَ وَيُؤْتِي الرَّكَأَةَ وَيَعْدُ رَبَّهُ حَتَّى يَأْتِيهِ الْيَقِينُ لَيْسَ مِنَ النَّاسِ إِلَّا فِي خَيْرٍ

"Of the men he lives the best life who holds the reins of his horse [ever ready to march] in the way of Allāh, flies on its back whenever he hears a fearful shriek, or a call for help, flies to it seeking death at places where it can be expected. [Next to him] is a man who lives with his sheep at a hill-top or in a valley, says his prayers regularly, gives

Zakat and worships his Lord until death comes to him. There is no better person among men except these two."

And there are a lot like these [mentioned in the hadīth], those in whom we see this reality, and this worship, so they were seeking for Martyrdom, while the others were seeking for the worldly life and its amusements.

Poetry

دُعْنَا نسافرُ فِي دروبِ إِيَّانَا *** وَلَنَا مِنَ الْهَمَّ الْعَظِيمَ زَادُ
Let us Travel on the path of Dignity *** Our great well is our food

مِيعَادُنَا النَّصْرُ الْمُبِينُ فَإِنْ يَكُنْ *** مَوْتٌ فَعَنْدَ إِلَهِنَا الْمِيعَادُ
We have been promised a major victory *** But if not, then with Allāh we have an appointment

دَعْنَا نَمْتُ حَتَّى نَنَالَ شَهَادَةً *** فَالْمَوْتُ فِي دَرْبِ الْهُدَى مِيلَادٌ
Let us die and achieve martyrdom *** Death on the path of guidance is [indeed] birth

Don't be surprised, the lives of the mujāhidīn are filled with surprises. The slogan of these people was: "By the Lord of the Ka'bah, I Triumphed." It is narrated from Thumāmah ibn Abd Allāh ibn Anas, رضي الله عنه I heard Anas ibn Mālik say: "When Hirām ibn Milhān was stabbed from behind in the battle of Bir al-Ma'ūnah, and he was dying he was wiping his face with the flowing blood [from his body] and said: "By the Lord of the Ka'bah, I Triumphed." Transmitted by al-Bukhāri in His sahīh on the authority of 'Abd Allāh ibn Ma'mar, on the authority of Thumāmah. And al-Wāqidiyy that 'Amir ibn Fuhayrah added: "After seeing this, his killer instantly entered islām."

And when Khabīb ibn 'Adiy was imprisoned and was waiting on deathpenalty he was reciting:

وَلَسْتُ أَبَايِي حِينَ أُقْتَلُ مُسْلِمًا *** عَلَى أَيِّ شَقِّ كَانَ اللَّهُ مَصْرِعِي
I don't care if I am killed as a Muslim *** on any side [of my body] I may be killed in Allāh's Cause

وَذَلِكَ فِي ذَاتِ الإِلَهِ وَإِنْ يَشَأْ *** يُبَارِكُ عَلَى أَوْ صَالَ شَلُو مَمْزُعٍ
for that is for the sake of Allāh very Self; and if He will, *** He will bestow His Blessings upon the torn pieces of my body."

This can be found in sahīh al-Bukhāri [3045]

There are a lot of narrations on this, and interesting stories about heroes will not cease; and the mothers will not cease to give birth to men similar to those heroes. The names of prominent mujāhidīn names of our age go through my memory; like the commander 'Abd Allāh 'Azzām, Jamīl ar-Rahmān, Anwar Sha'bān, and Yahya 'Ayāsh, may Allāh bless their souls. There is also the leader, Samīr as-Suwailam, better known as Khattāb, upon whom the Umma grieved much and who was poisoned and killed a month ago. And his age didn't pass 33, because he was born in the year 1390H and joined the Afghan mujāhidīn when he was 18 years old.

He fought in battles until he led the armies of Islām in Chechnya. He inflicted a lot of casualties to the enemy and he was longing for shahādah and he was worried that he might not die in the land of Jihād, so Allāh fulfilled his wish.

And we believe that the death of this courageous leader, or any other hero from the mujāhidīn, will not weaken the mujāhidīn. Because when a courageous hero like Khattāb dies, there are other heroes in the Ummah who are faithful to this Dīn. Because this Ummah is a giver; it gives birth to sincere men, courageous mujāhidīn, truthful 'ulamā', and to faithful leaders.

Poetry

إِذَا سَيِّدٌ مَنَا مَاتَ قَامَ سَيِّدٌ * قَوْلُنَّ لِمَا قَالَ الْكَرَامُ فَعُولُنَّ

If a master amongst us dies, another master rises *** He will continue what his predecessor has started

Verily it is 'Aqīdah and firmness in principles, what builds men and plants courage in them and makes them loyal to their principles. We ask Allāh to support His Dīn, and to raise His Word, to dignify His followers and to humiliate His enemies.

O Allāh, the land is Your land, the sky is Your sky and the sea is Yours sea. O Allāh, destroy the forces that the Jewish occupiers and the Christian aggressors have in the sky. Destroy the forces that they have on the ground, and sink the forces that they have in the sea. And all praise due to Allāh.

Full audio lecture by Shaykh Sulaymān al-'Alwān [فَكَ أَنْشَأَ اللَّهُ أَسْرَهُ]

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